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Long may the King's name endure.
May it live for ever like the sun.
(Psalm 72:17)

Kalendar of Anniversaries

Nov.	19	King Charles I born	1600
Jan.	1	King Charles II crowned at Scone	1651
	10	Murder of Archbishop Laud	1645
	15	King Charles I brought to St. James	1649
	27	Sentence pronounced on King Charles I	1649
	30	Murder of King Charles the Martyr	1649
Feb.	2	King Charles I crowned	1626
	6	King Charles II died	1685
	9	Burial of King Charles I at Windsor	1649

A Vindication of King Charles by Edward Symmons, a Minister of the Ancient, Orderly, and True Church of England, printed in the yeere 1648.

"This shall be his Title: Carolus Gratirosus, Rex Angliae: Charles the Gratirosus, King of England, was put to death by the Pharasaicall Puritans of his Kingdome, only because he was their King...."

Sermon for the Feast of St. Charles the Martyr: 30 January

Text: Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand.
Ephesians 6:13

From time to time it is fitting for us to reflect on the life of one of the heroes of The Faith -- one of the Saints -- to examine his life and discover what he can teach us in our pilgrimage toward God. This morning we celebrate the anniversary of the martyrdom of King Charles the First, which makes this an appropriate time to ask what a murdered King of three centuries ago has to do with Americans today. Before that, however, we should -- lest there be any confusion -- clarify who he is, because, somehow, it often surprises people that Charles the First should be included in our Kalendar of Saints and that anybody but the Pope ever canonized anyone, that is recognize officially that such and such a person is a saint.

Saint Charles was born in 1600, succeeded James the First as King of England in 1625, and in 1649, upon his refusal to abandon The Faith, was beheaded by Oliver Cromwell. The proper word is "martyred." In 1661, he was formally canonized as a saint of the Holy Catholic Church by joint action of Canterbury and York. There are many churches dedicated to him throughout the world with about a dozen in the United States.

Well, what does Charles Stuart have to teach us, and why is he important? He is important to us especially because of his witness before the world as an Anglican. The Reformation of the Church in England was over for a hundred years when King Charles went to the scaffold, and it was in defense of the purified Church of England that he died. He went to the block praying for his murderers -- as Saint Stephen had died -- and he surrendered the highest secular office on earth, along with his life, rather than betray the task with which God had entrusted him -- that of being Defender of The Faith.

The first thing that St. Charles teaches us is that high office is answerable first of all to God and the office is held in trust from God. This is the Christian concept of government. Charles Stuart firmly believed that on his Coronation he became Viceroy of Christ and Defender of the Faith. When it became finally a choice between loyalty to God and the welfare of his people on the one hand or denying the Church and delivering his kingdom to the tyranny of Oliver Cromwell on the other, he chose to obey God, and died doing so.

The second example St. Charles provides for America, and England, is the unexcelled purity of his life. The sanctity of the family has in him one of the greatest champions it has ever known. Amid all the immorality with which high office is tempted, he remained constant. He is one of the few chiefs-of-state known to Christian history whose conjugal fidelity was absolute.

The third and perhaps the most poignant lesson the life and death of St. Charles has for us today is that he bore witness to his love for God as a layman. Admittedly, he was the most illustrious layman in the world, but still, a layman. There are always so many people around who regard the field of Christian sanctity as an area to be explored by clergymen only, but each and every Christian should witness to the power of Christ in his life right where he is, in whatever business or profession or station in life it has pleased God to call him. We are all the Church. The life and death of St. Charles is testimony to what laymen can do to advance the Kingdom of God, and to show forth before the world how Christ can rule in the hearts of men, for the blood of the martyrs is the seed of the Church.

When the headsman swung his axe on that dismal wintry afternoon of January 30, 1649, while the angels sang and a nation wept and a new saint was born into Heaven, the medieval concept of monarchy came to its final end. But in losing his life rather than losing his soul, Charles the First, King and Martyr, became numbered with that celestial band of saints who teach us that God is all that really counts, and that to die for Christ's sake is to gain everlasting beatitude.

--- The Rev. Marshall V. Minister, SKCM

The following is from a recent letter from Mr. Robert Bader, SKCM, Syracuse:

I observed St. Charles' Day, 1984, in the company of another member of the Society, by offering Evensong in the Prayer Chapel of the Yale Divinity School, of which we were students. We were alone in the small chapel and knelt on cushions in front of the stone altar on which reposed a crucifix and, leaning against its base, the Society's Van Kyck postcard of St. Charles. The only illumination came from several votive lights on either side of the crucifix and our icon. The Order for Evening Prayer was that of the 1928 American Prayer Book, the hymns were those of the Society, and the Collect, Psalm, and Lessons were from the Anglican Missal's Propers for St. Charles. Our service had a quiet beauty to it that reminded us of what we had read of the ethos of the Caroline Church. We felt very close to St. Charles in the Communion of Saints during that service.

On a different subject, I would like to recommend the 19th century novel John Inglesant, by J. H. Shorthouse, to members of the Society. While not dealing in great detail about the Royal Martyr, the author, a Quaker, paints a fascinating portrait of the Caroline Church seen, as it were, through "Oxford Movement eyes." It is an excellent cordial for those whose loyalty to Ecclesia Anglicana might tend to sag in these troubled times.

Bruton Parish Church, Williamsburg, Va.:

Some say it was "a fear of popery" that caused Colonial churches to eschew a dedication to saints and instead to pick names like Christ, Trinity, and Grace, or to turn to geographical areas such as Bruton in East Somerset.

For a struggling congregation in faraway Virginia, Bruton as a name seemed an ideal way to honor their governor, Sir William Berkeley and Thomas Ludwell, the governor's kinsman and popular secretary of the colony. Their families had emigrated from Bruton leaving behind a great Gothic structure of gray and brownish stone dedicated to St. Mary the Virgin. Dating mainly from the 14th and 15th centuries, it stands today....part of the Diocese of Bath and Wells, which traces its episcopate to the consecration of Aethelhelm in 909.

....Above the altar is a gilt-bordered field of blue displaying a glorious white sunburst centered with a gilded cross and the sacred monogram IHS. Like the altar at Williamsburg, the holy table has a gracious Laudian frontal that sweeps the floor. Also like Williamsburg, it has box pews on either side of the unusually wide aisle and, for the choir stalls. The Royal Arms of Charles II, displayed prominently, and the parish register dating from 1554, attest that both Charles I and Charles II worshipped in the church.

--- from The Anglican Digest, Advent 1983



WINCHESTER CATHEDRAL

But the most striking of these bosses is the one nearest the nave; in a round medallion are the portraits of Charles I and his Queen (Fig. 46) surrounded by the inscription :—

CAROLVS . ET . MARIA . DG . MAG . BRIT .
FRANC HIB . REXC . REGI *

The last two letters of the last word are hidden by the king's head, if they are there at all.

To sum up: it will be seen that there are few bosses of the early period of Gothic art and those are unimportant ones, and that there are none of the Decorated period. But of later bosses Winchester has an unrivalled collection. In all there are over eleven hundred bosses in the Cathedral.

Charles I: The Personal Monarch. By Charles Carlton.

-- published by Routledge & Kegan Paul

What is there about King Charles I of England which continues to inspire writers to produce biographies about him? It seems incredible that after more than three hundred years, Charles Stuart evokes devotion and debate among Americans and British. The latest in the parade of books about Charles Stuart is Charles I: The Personal Monarch by Charles Carlton, a professor of history at North Carolina State University.

Professor Carlton has done a commendable job bringing together the facts of Charles' life to reveal Charles the man as well as Charles the king and martyr. He is able to show that Charles does not fit the mold into which he is so often poured. This man, who is so often seen as weak and effeminate, is shown to have been a morning jogger, a first-class shot, and an excellent horseman. Likewise this man, who is so often seen as vacillating and indecisive, is shown to be firm and uncompromising in matters he felt vital to the salvation of his soul and that of his people. For example, a clear link is made between Charles' attempt to force the Book of Common Prayer on the Scots and his death a dozen years later. It was not that Charles was indecisive; it was that in some matters he refused to compromise no matter what the cost.

"Charles was thirty-seven," Carton writes, "when he started to talk about death and dying." Indeed, from the start of his reign, a violent death seemed to lie ahead of him. John Donne's first court sermon (in 1625) was on the text: "If the foundations be destroyed, what can the righteous do?" Eight months later, when Charles was crowned, the sermon text was: "Be faithful unto death and I will give you the crown of life."

Charles saw his life very much as walking literally in the footsteps of the Lord. Jesus' question, "What profiteth a man if he gain the whole world and lose his soul," had great meaning to him. The fact that the Scots sold Charles to Parliament for thirty pieces of silver "did not displease the king." Neither did the image of Charles as a Christ-like martyr in Eikon Basilike. This book, written by John Gauden, Dean of Bocking in Essex, showed Charles as a noble martyr, dying for the sins of his people. Carlton affirms, "He insisted he was dying to protect England's church, its bishops, his friends and his conscience." On that fateful thirtieth of January, 1649, Charles told his servant, "I fear not death! Death is not terrible to me, bless my God, I am prepared." On the scaffold he said, "I die a Christian according to the Profession of the Church of England.... I go from a corruptible to an incorruptible crown, where no disturbances can be, no disturbances, in the world." He prayed, looked up to heaven, and extended his hands "rather like a man submitting to crucifixion," Carlton observes. "The axe swung down. It severed his neck in one clear blow at the third vertebra and sent Charles to the 'incorruptible crown' and lack of disturbance that he was sure would be his in the next world, and that had eluded him for so much of his time in this life."

The White King

In "A Prophecy of the White King and Dreadfull Dead-man explained," etc., by William Lilly, Student of Astrology (1644), we find, in relation to Charles I, "The occasion of the Prophets calling him White King was this: The Kings of England antiently did weare the day of their Coronation purple clothes, being colour onely fit for Kings. Bothe Queen Elizabeth, King James, and all their Ancestors did weare that colour the day of their Coronation, as any may perceive by the Recordes of the Wardrobe. Contrary unto this custome, and led into it by the indirect and fatall advise of William Laud, Archbishop of Canterbury, hee was perswaded to apparell himself the day of his Coronation in a white garment, There were some dehorting him from wearing the white apparell, but hee obstinately refused their Counsell. Canterbury would have it as an apparell representing the King's innocency, or I know not what other superstitious devise of his. And of this there is no question to bee made, myselfe though not occularly seeing him that day, yet have had it related verbally by above twenty whose eyes beheld it. One or two were workmen that carried his Majestie apparell that day, so that I challenge al the men upon earth living to deny his wearing white apparell that day of his Coronation," etc.

"It is a very old idea," remarks Jennings in his 'Rosicrucians,' "derived from the highest antiquity, that the colour 'white' -- white, considered in the mystic and occult sense, is feminine in its origin -- is fateful in its effects sometimes; and that as a particular instance of its unfortunate character, it is an unlucky colour for the royal throne of England -- at all events, for this king or queen of England personally -- singular as the notion would appear to be. We are not aware whether this unfortunate effect of the ominous colour 'white' is supposed to extend to the nation generally. It is limited, we believe, to the prince or sovereign of England, and to his immediate belongings.

"The origin of the dangerous colour of white in England is unknown, but it is imagined to be at least as old as the time of Merlin. Thomas de Quincey, who takes notice of the prophecy of the 'White King,' says of Charles the First that the foreboding of the misfortunes of this 'white king' were supposed to have been fulfilled in his instance, because he was by accident clothed in white at his coronation; it being remembered afterwards that white was the ancient colour for a victim. This, in itself, was sufficiently formidable as an omen. De Quincey's particular expressions are, 'That when King Charles the First came to be crowned, it was found, that, by some oversight, all the store in London was insufficient to furnish the purple velvet necessary for the robes of the king, and for the furniture of the throne. It was too late to send to Genoa for a supply, and through this accidental deficiency it happened that the King was attired in white velvet at the solemnity of his coronation, and not in red or purple robes, as consisted with the proper usage.' ... The consummation in the fatalities of the colour white to English royalty, seemed to be in the execution of King Charles the First, who was brought out to suffer before his own palace of Whitehall, where we again find 'white' introduced in connection with royalty and tragical events.

Herbert, in his account of the funeral of Charles I, in Wood's Athenae, remarks, "It was observed that at such time as the King's body was brought out from St. George's Hall, the sky was serene and clear, but presently it began to snow, and the snow fell so fast, that by the time the corpse came to the west end of the royal chapel, the black velvet pall was all white (the colour of innocence), being thick covered over with snow. Thus went the White King to his grave."

Apart from the ancient association of the colour "white" with the victim, there were other omens of doom:

The coronation ceremony had to be deferred to the 2nd of February because of the plague, and the procession from the Tower was omitted for the same reason. When Archbishop Laud presented the king to the people, he said in an audible voice, "My masters and friends, I am here to present unto you your king, King Charles, to whom the crown of his ancestors and predecessors is now devolved by lineal right; and therefore I desire you, by your general acclamation, to testify your consent and willingness thereunto." Strange and unaccountable as it seems, not a voice nor a cheer answered; there was a deathlike silence. At length, the earl marshal told the spectators they should cry, "God save King Charles!" and they then did so.

An omen of the Civil Wars was deduced from an accident to the sceptre with the dove: "The left wing of the dove, the mark of the Confessor's halcyon days, was broken on the sceptre staff -- by what casualty God himself knows. The king sent for Mr. Acton, then his goldsmith, commanding him that the ring-stone should be set in again. The goldsmith replied that it was impossible to be done so fairly but that some mark would remain thereof. The King in some passion said, 'If you will not do it another shall.' Thereupon Mr. Acton returned, and got another dove of gold to be artificially set in; whereof his Majesty was well contented, as making no discovery thereof."

An unlucky text is numbered among the omens which coincided with the doom of the unhappy monarch. The preacher of the sermon was Senhouse, Bishop of Carlisle, who chose for his subject, "I will give thee a crown of life." "This," says Echard, "was rather thought to put the new king in mind of his death than his duty to government, and to have been his funeral sermon when alive, as if he was to have none when he was buried." During the solemnity an earthquake was felt.

It is also said that the unction, in order that it might not be seen, was performed behind a traverse by Archbishop Abbot; "which I doubted hee should not," remarked Sir Simonds d'Ewes in a letter to Sir Martin Stuteville on the king's coronation, "by reason of suspicion of irregularities upon the unfortunate killing of a man." The prelate had shot a gamekeeper by accident.

A charge of altering the coronation oath was afterwards one of the articles of impeachment against Archbishop Laud.

The queen's absence at the ceremonial in the Abbey, and refusal to be crowned, on account of her religious opinions, was also commented upon. Meade says, "She took a place at the palace gate, where she might behold

the procession going and returning, her ladies frisking and dancing in the room." The queen's absence from the coronation caused, likewise, the absence of the French ambassador, the Count de Blainville.

The King's coronation at Holyrood House, three days after his arrival in Scotland, was marked by evil prognostics. "Dr. Lindsay, Bishop of Brechin," says Row, "taught a sermon wherein he had some good exhortations to his Majesty, for the well of this kirk and kingdom, but uttered in so general and ambiguous a way, that they might have been applied diverse ways." It was remarked that there was "ane four-nooked tafle (table), in manner of an altar, standing within the kirk, having standing thereupon two books, at least resembling clasped books, called 'blind books,' with two chandlers (candelabra), and two wax candles, whilk were unlight, and ane basin wherein there was nothing. At the back of this altar, (covered with tapestry), there was ane rich tapestry, wherein the crucifix was curiously wrought; and as their bishops who were in service passed by this crucifix, they were seen to bow their knee and beck, which, with their habit, was noted and bred great fear of inbringing of popery. The Archbishop of Glasgow, and remanent of the bishops there present, who was not in service, changed not their habit, but ware their black gowns, without rochets or white sleeves." (Spaulding) "It was observed," says Mr. Laing (History of Scotland) "at the coronation that Laud (who had accompanied King Charles to Scotland) displaced the Archbishop of Glasgow with the most indecent violence from the King's side, because that moderate prelate scrupled to officiate in the embroidered habits prescribed for his order."

"Could anyone have foretold," remarks Robert Chambers (Annals of Scotland) "that in the course of a series of circumstances flowing from these matters of dress and ceremonial, the youthful king now present in such grandeur would perish on a scaffold?"

On the King's return to Edinburgh from Perth, he crossed the Firth of Forth in fair weather. Nevertheless, a boat perished in his sight containing thirty-five of his domestics, all of whom, excepting two, were drowned. "His Majesty's silverplate and household stuff," says Spalding, "perished with the rest; a pitiful sight no doubt, to the King and the haill beholders...betokening great troubles to fall betwixt the King and his subjects, as after does appear."

"I was told at Dunfermline," says Dr. Whittaker, "that when Charles 1st was in his cradle there, an Image (by which was meant an Angel) descended from Heaven, and covered him with a bloody mantle."

--- from Crowns & Coronations
by William Jones

"The glories of our blood and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hand on kings."

--- James Shirley

From The Chains of Fate by Pamela Belle

The trial of King Charles I had a foregone conclusion and yet, until the moment when the executioner lifted up the dripping royal head and the crowd groaned as if their own lifeblood had been spilled, no one really believed that the terrible sentence would actually be carried out. The Lord's anointed ruler, King by Divine Right, had been judicially slain by order of a very human Oliver Cromwell and his officers, and to many it seemed, such was the enormity of the crime, that the end of the world was nigh. Kings of England had been murdered before, killed in battle or furtively done to death in some dark dungeon, but never previously had such a mighty challenge to God been flung down, to do the deed thus openly, with the full ritual panoply of law. Black Tom Fairfax of Cromwell's army, dissociated himself completely from this irreversible act of murder.

Notes on King Charles I of England as a Book Collector:

--- from Libraries and Founders of Libraries by Edward Edwards (1865)

"Charles I had more inclination to pictures than to books. But he was a reading man, and a discriminating critic of the books to which his tastes inclined him. Like most men who really love books, he could not always resist the temptation to scribble in them." (p. 107)

"In his appreciation of Shakespeare, Charles was greatly in advance of his age. He loved him, and could quote him felicitously on occasion." (p. 108)

"He had courage, self-command, and fortitude. He had many of the attractive qualities which turn friends into devotees. But he never had that most essential of all gifts, the power of choosing, with his whole heart, one course out of two courses, instead of choosing both." (p. 109)

"The King's the King, and those who murmur 'ud be better staying silent. What are things coming to that men question the way the King reigneth? The old Queen's father would ha' had their heads as well as their money."

--A Place of Ravens by Pamela Hill

Membership drive at St. Paul's, K Street, Washington:

Mr. Everett Courtland Martin of St. Paul's, K Street, Washington, DC, recently conducted a membership drive at that Church with splendid results. He had very attractive application forms with envelopes printed and distributed to everyone attending Mass at St. Paul's. I am sure you all join with me in thanking Mr. Martin for his work on behalf of the Society. We are all looking forward to our 1985 meeting at St. Paul's. This will be held the first Saturday in February and details will be sent to you later. Do mark your calendars NOW.

*The Society of King Charles the Martyr
Founded 1894
application for membership*

Name _____

Address _____

Date _____

Enclose check for \$5.00 yearly dues.

*Everett Courtland Martin
St. Paul's Parish
Washington 20037
2430 K Street, N.W.
Washington, D.C. 20037*

Attention Coin Collectors:

Those of you who are coin collectors will be interested to learn that two commemorative coins were struck for the two coronations of King Charles I:

England: Bust of King, collared with Garter, with diadem on head. Face with name and title.

Reverse: Arm with gauntlet and sword issuing from cloud with legend -- Donec pax reddit a terris
('Till peace be restored to the earth)

--- Charles was at war with Spain.

Scotland: Coin with bust, splendidly habited, lace collar adorned with Order of Thistle and Garter. His crown is different from the English one. Coin circled with name, King of England and Scotland.

Hinc nostroe cewyere rosae
(Hence our roses have grown)

The Doctrine of the Divine Right of Kings

All of you who are interested in the doctrine of the Divine Right of Kings will be interested in the following excerpt from a sermon preached by The Very Rev. Donald H. Langlois, SKCM:

....In ancient Israel, their form of government was a theocracy, i.e. a government ruled by God. And in the succeeding years, even when they switched to a monarchy, in the minds of the Jews they still had a theocracy, because even the king was a servant of the Lord. The Jews saw their king as a figurehead, as God's anointed, as one who stood as an outward and visible sign for God who was invisible, except when he chose to manifest his presence visibly.

This notion of the Jews was adopted by the early Church, which regarded the king or emperor as a servant of the Lord of Hosts. At first there was much trouble, because the Roman emperors during the early years of Christianity regarded themselves as gods, and, of course, servants to none. But given this Christian belief and given the increasing growth of the Christian Church, even in the face of repeated and often times intense persecution, it was only a matter of time until one of the emperors decided that he would rather switch than fight. And this emperor was Constantine, who became an emperor in the full Christian expectation of an emperor as a servant of the Lord. Just how much of a Christian Constantine really was is still argued today. But I remind you it was Constantine who called and who presided over the Council of Nicaea in the year 325.

Thus the precedent was set for a Christian emperor, ruling both Church and State, while fully aware (or at least publicly professing) that he ruled by the right granted to him by God, by divine right, just as God had called David to rule the people of Israel. Such a view was common, and the joint exercise of power in both church and state affairs became very much the way things were done, as evidenced for example by Charlemagne, who was crowned emperor of the Holy Roman Empire on Christmas Day in the year 800 by the Bishop of Rome Leo III. Much of the history of Western Europe in the Middle Ages and the struggle between Church and State originated in this notion that Christians hold loyalty to both sacred and secular authority. As a matter of fact, the monarch of Great Britain does not receive his or her authority until he or she is crowned by the Archbishop of Canterbury, Primate of All England.

I mention this for two reasons. First, because there are always some who find it humorous that a Christian King could claim to rule by divine right as God's servant, like Charles I, or to be acknowledged as Defender of the Faith, like Henry VIII and all British monarchs ever since. Of course the Church is not run by the king, any more than Constantine "ran" the Church in his day, or David "ran" the Jewish Faith in his day. But I submit, for those who think it odd or funny that an earthly king should have religious authority, that the precedent for this is very longstanding indeed....

Sermon on King Charles the Martyr

Text: At these words the whole congregation were infuriated. They leapt up, threw Him out of the town, and took Him to the brow of the hill on which it was built, meaning to hurl Him over the edge. (Luke 4:28)

Imagine, if Jesus had not used his supernatural power to walk through the crowd and escape, he would have been killed in his hometown at the very beginning of his ministry, instead of on the hill outside Jerusalem three years later on the first Good Friday.

And ever since this event, members of his body, the Church, have given their lives for their faith, and usually the ones who have taken their lives from them have been those professing a faith in God. They have usually, just as this congregation of the synagogue in Galilee did, claimed to be holding the true faith against those who have stood up for the teachings of Jesus.

Over three hundred years ago, a King of England gave his life so that the faith that had been handed to him, secure from the Apostolic times, would be continued. The opponents of Charles I were teachers of a pseudo representation of Christianity that had evil moral and social implications, and someone had to stand up for the true Faith.

During the Thanksgiving season in our country, all the papers and magazines have pictures of sweet and beautiful women and strong and kind men in the costumes of the Puritans who lived in Plymouth. But you cannot really love your neighbors if you believe that most of them were predestined to eternal Hell-fire before the world began which, incredible as it may seem, was the characteristic doctrine of the Puritans. Neither are you likely to promote social reform if you believe that possession of great wealth is a sign of Divine favor and one in poverty is a sign of Divine anger, as the Puritans also believed.

The Christian Church as we have received it, the Anglican Communion as we now enjoy it, The Episcopal Church as we now live in it, this Parish of St. Mark's as we now worship in it, my ministry of the priesthood as I practice it, and our Book of Common Prayer, both old and new, as we love it, would not be here today if it had not been for the sacrifice of King Charles the First of England over three hundred years ago. He did not give his life for political reasons as our history books imply, but for the revealed Church of our Lord Jesus Christ as upheld by the whole of Catholic Christianity. He would not have been killed if he said that bishops and sacraments were not necessary.

Charles was beheaded on January 30, 1649, because he was convinced that the teachings of the Puritans were contrary to Scripture, contrary to reason, contrary to morals, and contrary to the Faith of Jesus Christ. Most of the Christians of that day, just as most of the so-called Christians of this day, did

not care one way or the other. They were willing to compromise until a King of England gave his life for the Faith. Then again the blood of a martyr was the seed of the Church, and there was at once a great resurgence of the Faith. If ever there had been doubt that King Charles I was a martyr, it was dismissed at the very moment of his execution by the surging flame of loyalty to his Church and his belief, by the common people of England.

Although our new lectionary for the Church Year includes the recognition of Alfred, King of the West Saxons 699; Margaret, Queen of Scots, 1093; Elizabeth, Princess of Hungary, 1231 and Louis, King of France, 1270, it does not mention the one canonized saint and martyr of our own Anglican Communion, King Charles I. This is in spite of the fact that there are nine Churches in Great Britain named for St. Charles and a number here in the United States. Although many of us throughout the Church have been fighting for this day to be in our calendar in Charles' honor, a powerful member of the liturgical commission with Puritan leanings has been able to keep it out of our new Prayer Book.

All writers of history have an axe to grind. The only way to find the truth of a situation is to have it told as it happened by an eye witness. Fortunately for us, we have one. Samuel Pepys' Diary assures us of the true attitude of the people of that day, and Pepys was present at the execution. He was still writing eleven years later, and he tells us that on January 30th following the Restoration, masses for the dead were offered in packed Churches all over London. From that time on, every January 30 has been a day of solemn fast throughout England second only to Good Friday. This practice continued until well into the reign of Queen Victoria.

Charles came to the throne in 1625 and was crowned King on the Feast of the Purification, 1626. He then earned the title of "The White King" because he wore white in honor of that feast during his coronation, the only King of England to do so.

I wish to quote some words from that service which differ from the order used at the last coronation in 1953. King Charles received these solemn admonitions from the Archbishop of Canterbury at the girding of the Sword, "Receive this kingly sword, which is hallowed for the defence of the Holy Church, and delivered unto thee by the hands of Bishops consecrated by the authority of the holy Apostles and with this sword, protect the Holy Church of God." And at the putting on of the Ring, he was told, "Receive the ring of Kingly Dignity and be it the seal of the Christian Catholic Faith." Charles took these words to heart and throughout his reign, regardless of the cost to himself, sought to fulfill them and in the end, died in vindication of them.

There are many points about the saintly character of the man, Charles, that I would like to tell you, as well as many ways in which he has been maligned, but the time of a sermon does not allow a fuller exposition. His name was on the English

Church Calendar of Saints from the time of the Restoration in 1660 to 1859 when the Home Secretary, without any authority in such matters, omitted it in a draft to the printers.

The trial of Charles Stuart was among the greatest farces ever purported in the administration of justice. The judges of the court were all supporters of Cromwell so the inevitable and prejudiced decision was that Charles Stuart was guilty of being a traitor. He was condemned to die.

On Monday, January 29, he made his confession to the Bishop of London. On Tuesday, January 30, rising by candlelight in the cold at 4:00 o'clock in the morning, he dressed carefully for the end. He then walked, under guard, from St. James Palace to Whitehall. There in a room set apart, he said Morning Prayer of the day with the Bishop and then received Holy Communion. After that, he was prevailed upon unwillingly, for he wished the Holy Sacrament to be the last food he would consume, to eat a roll and to drink some wine. It was a bitter cold day with snow on the ground and more falling.

He then stepped through the window of the Banquet Hall on to the scaffold that had been built there for the occasion. In his last speech, he forgave his murderers, relieved the headsman by assuring him that he was but doing his duty, and said, "I die a Christian according to the profession of the Church of England. I have a good cause and I have a gracious God. I go from a corruptible to an incorruptible crown." And kneeling before the block as if it were a prayer desk, he laid his hair up and asked for a clean cut. He called out his last word -- REMEMBER -- and made a sign for the axe to fall.

Even the Puritan poet, Andrew Marvell described the Martyr's death as kingly. He said,

"He nothing common did nor mean
Upon that memorable scene."

At the Restoration, the convocations of Canterbury and York, now being free to assemble and act, proceeded to canonize King Charles as a saint and a martyr, the only one in our Communion ever so honored. His name was added to the calendar of saints at the revision of the Book of Common Prayer that was being printed with special propers and prayers. It came into use with the authority of Church and State in 1662.

I have not preached this sermon as a history lesson, but to show Charles as an example of Christian followers of the True Faith during times when other people claiming to hold a truer religion have a power that in some instances can cause death, and even in our day, can cause destruction of life by more subtle means.

Saint Charles, King and Martyr, pray for us!

--- The Rev. Osborne Budd, SKCM

Notes of Interest:

During past months, the members of the Society of King Charles the Martyr spent much time and thought preparing letters which they sent to all members of the Standing Liturgical Commission. The Commission had stated they did not intend including the name of Charles Stuart among those to be considered for inclusion in the Kalender of Saints. A meeting was scheduled in October and they promised they would, at that time, give full consideration of Charles Stuart, and let us know the results. In spite of their promise and in spite of the fact that I have tried to get an answer, I have not heard from any of the Commission so have no news as of this date.

Do continue the good work. Contact your Diocesan Conventions to have them prepare a resolution to be presented at the next General Convention. I am very happy to report that I have heard of this being accomplished in the Diocese of Quincy and the Diocese of Southeast Florida. These with Eau Claire and Fond du Lac makes a total of four, at least.

When your deputies for General Convention have been elected, please be sure that they are prepared to support King Charles at the Convention.

Until now we have only had red grosgrain ribbon for use with medals or medallions. Now we have Royal Stuart ribbon in the same width which you may order for the same price as the red grosgrain 75¢. Please be sure to send 15% on any order for merchandise or a minimum of 40¢ to cover the cost of mailing.

IMPORTANT:

1985 dues should be paid by January 30. Please pay them promptly. Below is noted the last dues paid according to my records. If this is incorrect, please do not hesitate to let me know.

Dues are \$5.00 per year.

Last dues paid _____

May all of you have a Blessed ChristMass
and a most prosperous New Year!

NEWS FLASH !!!

I just this morning received a letter from Father David King in New Jersey telling me that the Standing Liturgical Commission is going to recommend King Charles for inclusion in the Calendar. He enclosed a letter from The Rt. Rev. Vincent King Pettit, Chairman, Standing Liturgical Commission. I quote:

"I am writing to advise you that action has already been taken by the Standing Liturgical Commission for the inclusion of King Charles the Martyr in the calendar of the American Book of Common Prayer. It will be submitted to the 1985 General Convention in September for consideration. The Secretary of the Diocese will forward the Resolution passed at the Annual Convention to the General Convention."

Father King also writes: "The Society's resolution passed at the Diocese of New Jersey's Annual Convention on November 3 by a voice vote. I now will get to work on our deputies."

Keep up the good work!!!

Eleanor